

# PREMS

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## The Truth Lie

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When you lie you feel happy within secretly;  
When you lie you tell the story about 'Truth';  
When you lie you frame to someone so 'personal';  
When you lie you finger out to someone too 'weak';  
When you lie you show no stubbornly attitude;  
When you lie you act to please to some 'strong';  
When you lie you draw your draw others attention;  
When you lie you try floating above kindness;  
When you lie you try sitting on a desk;  
When you lie you try pulling others' character;  
When you lie you try paining others' sorrow;  
When you lie you spit no stains on the floor;  
When you lie you show others have no mercy;  
When you lie you turn no colors pink or blue;  
When you lie the fart's smell wasn't your;  
And when you lie stolen money's all your sweat.

When you lie every ones your kind relatives;  
When you lie you don't hold a knife to kill;  
When you lie you don't stand near the dead ones;  
When you lie you dislike arguments, no defense;  
When you lie you tend to pop up far away;  
When you lie you move away silently tactical;  
When you lie you shout loud at the back;  
When you lie your ears so sharp listening;  
When you lie your heart beats an itching;  
When you lie your stool isn't a diarrhea lax;  
When you lie your money's a swift vehicle;  
When you lie your challenges isn't yours cool;  
When you lie your enemies are inviting friends;  
When you lie your wealth isn't old is gold;  
When you lie your property isn't your status;  
And when you lie you claim you're a 'mother'.

When you lie you fake your identity;  
When you lie you talk of others sickness;  
When you lie you point your finger to your next;  
When you lie your eyes balls isn't crying;  
When you lie your tears isn't shedding white;  
When you lie you gaze 'that's it' satisfaction;  
When you lie killing's a suicide misunderstanding;  
When you lie bloods' a festive color;  
When you lie your hands so clean infection;  
When you lie you silence to the truth;  
When you lie you shield your presence intensely;  
When you lie you truth isn't correct warmly;  
And when you lie you dump power to money.

## Mathematics

By: Menso Folkerts Craig  
G. Fraser John L.  
Berggren Wilbur R. Knorr  
Jeremy John Gray

**Alternative Title:** math  
**Mathematics**, the science of structure, order, and relation that has evolved from elemental practices of counting, measuring, and describing the shapes of objects. It deals with logical reasoning and quantitative calculation, and its development has involved an increasing degree of idealization and abstraction of its subject matter. Since the 17th century, mathematics has been an indispensable adjunct to the physical sciences and technology, and in more recent times it has assumed a similar role in the quantitative aspects of the life sciences. In many cultures—under the stimulus of the needs of practical pursuits, such as commerce and agriculture—mathematics has developed far beyond basic counting. This growth has been greatest in societies complex enough to sustain these activities and to provide

leisure for contemplation and the opportunity to build on the achievements of earlier mathematicians. All mathematical systems (for example, Euclidean geometry) are combinations of sets of axioms and of theorems that can be logically deduced from the axioms. Inquiries into the logical and philosophical basis of mathematics reduce to questions of whether the axioms of a given system ensure its completeness and its consistency. For full treatment of this aspect, see mathematics, foundations of. This article offers a history of mathematics from ancient times to the present. As a consequence of the exponential growth of science, most mathematics has developed since the 15th century ce, and it is a historical fact that, from the 15th century to the late 20th century, new developments in mathematics were largely concentrated in Europe and North America. For these reasons, the bulk of this article is devoted to European developments since 1500.

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## Panic in Kashmir? Reality or Myth

By : Inamul Haq

Around the global world, there are so many ongoing conflicts. The Palestine-Israel, Saudi-Yemen, Russia-Ukraine, India/Pakistan on Kashmir so on. The base of these conflicts varies from each other. In South Asia, there are four major sources of conflict as argued by Sumit Ganguly (1996). First, some conflicts have their roots in the British Colonial policies such as divide and rule. Second, some conflicts have arisen due to the modernization process in the subcontinent which benefits some and marginalizes and excludes others. Third, conflicts are due to the intervention of external country like Soviet Intervention in Afghanistan in early 1980s and the last one is that some conflicts arise because of limited resources and the struggle for these resources. He is of the view that the Kashmir conflict is complicated and multidimensional and can fit into the first category (Ganguly 1996).

While the conflict of Kashmir can be understood by *New War Theory* forwarded by Mary Kaldor in 1998 which was formulated in an East-European context. She argues that *New Wars* basically post-cold war conflicts which differ from the definition of warfare. The main

features of these conflicts include human rights abuses, the presence of paramilitary, displacement and identity crisis and these conflicts take place in the context of criminality, corruption and administrative failures. These all features are easily applying to the conflict of Kashmir as it is not a post-1990's conflict which is the feature of the *New War*. It is new as the levels of violence increases more than before and the conflict increasingly acquires the *new war* features that are present in Kashmir conflict.

Suddenly, on second October, panic gripped as India government deployed 28,000 additional forces in Kashmir. In a week around 38,000 military personnel were positioned in Kashmir. According to governmentsources, that Pakistan is planning to attack Amarnath Yatra in Kashmir, as some ammunition were recovered from the pilgrimage route. However, panic increased, when the government issued a notice to the pilgrims and foreign tourists to leave Kashmir immediately. The question arises that Kashmir is the world's largest military zone and the route to the shrine is fully equipped with security forces, Highway and train service remained suspended, still, there is threat to the Yatrists and tourists, is there still security lapse or India is planning or repeating the



same history as done in 1990. This time there is some foul in the process.

In 1990, when insurgency erupted in the Kashmir, the then governor, Jagmohan ordered the Kashmiri Pandits to leave the valley immediately. The blot is still visible in the history of Kashmir as even today, Indian politicians and war mongers are justifying their actions on this issue. The trump card that Mr. Amit Shah, Modi and Ajit Doval is playing in Kashmir repeats the same history to create panic, loss of economy, make people more dependent and as a punishment also. The rumour market is also doing its job to create panic, as there are rumours about trifurcation of Jammu and Kashmir, Article 35 A, and so on. It is

surprising that no one is aware about anything. According to Ali Ahmad (UN official and infantry man) that there is a shift of Indian army from objective civilian control to subjective civilian control during BJP government. The BJP and its allies had anti-Kashmir policies and today, when everyone is questioning about the Unnao rape case and other backdrops. The government used trump card to divert issue among the people and possibly, with the passing of UAPA amendment bill 2019, the Government wanted to apply it on Kashmir first. As per Gowhar Geelani, that Kashmir conflict is laboratory for India, whatever, whenever, they need it for political gains, they can use it, no matter what its consequences would be.

## Zomato: Decoding the Recipe of Hindu Victimhood

Courtesy The Wire  
By : Asim Ali

When Zomato stood by its decision of cancelling the order of a customer who objected to his delivery being made by a Muslim, many naturally rushed to applaud it. Interestingly, much of the Hindu right, even in this absolutely clear-cut case of religious bigotry, chose to stand with the customer and against Zomato.

#IStandWithAmit and #BoycottZomato were among the top Twitter trends that night. It was both amusing and revealing to watch the right-wing somehow contort this episode into that of Hindu victimhood and accuse Zomato of "treating Hindus as second class citizens" and of "playing with our religion".

Many liberals seem to believe that this sort of Hindu victimhood is feigned. That it is merely being 'performed' as a political ploy. How can anyone genuinely believe that Hindus are victims in a country with a fourth-fifths Hindu majority, and under an avowedly Hindutva government? While it is true that the elites of the ruling party constantly stir the pot of Hindu victimhood to reap political dividends, it would be a mistake to deem all the tweets against Zomato from countless users to be part of a contrived outrage. It is a natural tendency to believe that the concerns of your political opponents are not genuinely felt. But not everyone whose views we find hard to understand is a paid troll, or a political activist 'performing' outrage for an ulterior motive.

If you think Hindu victimhood is too far-fetched to be genuinely believed, how do you account for the widespread belief of reverse caste discrimination? In a country where upper-castes dominate every facet of public life, where reservations only begin to partly address centuries of structural discrimination, this view is patently ridiculous. Yet, we have come across those who truly believe that it is hard being an upper-caste in India, while Dalits have it easy because of reservations.

It's beside the point that one can point to hundreds of indicators and studies proving the deep and multi-layered privilege of upper-castes, and the existing marginalisation of Dalits. Much



like you can go on quoting findings from the Sachar Committee on the material backwardness of Muslims to Hindus who believe they have been appeased for decades at the expense of Hindus. It won't change their mind. Baseless victimhood is impervious to evidence because it is not formed out of want of evidence. Victimhood is not responding to empirical reality, it is responding to a deeper human need—to escape responsibility.

A belief in reverse casteism can free people from taking responsibility for their life outcomes. A failure in an entrance exam or at bagging a government job can be chalked up to reservations. Sometimes, people claim they could not enter a field or a profession, not because it was hard, but because it was blighted by reservations. It can often substitute for responsibility for life choices too. Many NRIs claim they left the country not for selfish monetary reasons, but to escape the clutches of reservations. This feeling of reverse casteism is not just blind to prejudice, it is a function of prejudice, born out of entitlement.

But what is the responsibility that right-wing Hindus are escaping from when they believe in Hindu victimhood? No one can plausibly claim they couldn't get a job or a college seat because of a Muslim. No one can plausibly claim they are materially worse off because of Muslims. Hindu victimhood is simpler. It just wants to escape one

responsibility—of hate.

Indians are deeply moralistic people. Thus, many Indians experience a troubling cognitive dissonance when their stated lofty ideals of tolerance and universality ('Vasudev Kutumbakam') clashes with their actual opinions and behaviour that is constitutive of entrenched prejudice. This tension is resolved by internalising a narrative of victimhood. It frees them of the responsibility of their own hate, with all its attendant guilt and shame.

Victimhood provides people with a convenient cloak to hide their bigotry, perhaps even to themselves. Everyone understands hate is contemptible in a civilised society. No one wants to appear a naked bigot. But if you internalise a narrative of victimhood, you can justify and excuse the most horrendous things without having to accept that you're a bigot. You can claim not to resent Muslims, but to resent their appeasement.

If victimhood is the washing machine used to launder hate, whataboutism is its engine. It is used to excuse everything from mob-violence to everyday discrimination. The purpose of whataboutism is not to directly justify hate crimes, but to excuse them by pointing to other hate crimes. "What about Kashmiri Pandits?" has almost become a meme after being plastered under every post reporting violence against Muslims. If you can't find a similar offence

to point to, you simply come up with an outlandish analogy that is consistent with your narrative of Hindu victimhood. You can stand for the person's right to not get a food order delivered by a Muslim, because Zomato delivers Halal food. The analogy doesn't have to make any sense, it only has to serve the purpose of excusing your hate.

When you internalise this victimhood, you can defend any extent of communal depravity in the name of attacking selectivity and appeasement. There is nothing beyond the pale. You can defend the perpetrators of the rape and murder of an eight-year-old girl if you can somehow link the case to your deeply felt sense of Hindu victimhood.

Many people mistakenly believed that this sense of Hindu victimhood would weaken as the Modi era rolled on. But this always rested on the fallacy that Hindu victimhood is based on an empirical reality of Muslim 'appeasement' and not an artifice created to launder hate. If some upper-castes can still nurture their victimhood after centuries of caste domination, surely five years are nothing to dispel a convenient delusion. On the contrary, as society gets more polarised, and hate expands on an even bigger scale, so does this shroud of victimhood extend to cover its increasingly putrid smell.

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